

॥ Shri Hari ॥

# Success of Human Life



Tvameva Maata Cha Pita Tvameva  
Tvameva Bandhusha Sakhaa Tvameva  
Tvameva Vidyaa Dravinam Tvameva  
Tvameva Sarvam Mama Deva Deva

**Swami Ramsukhdas**

# Success of Human Life

**Human life is successful only when nothing remains to be “done”, to be “known” and to be “acquired”.** Whatever had to be done, has been done; whatever had to be known, has been known, and whatever has to be acquired, has all been acquired. In this manner, by “doing” completely, “knowing” fully and “acquiring” totally – this birth will become a success.

Of these three, if any one condition is satisfied, the remaining two will be automatically and naturally satisfied. If we have “done” what was to be done, then what was to be “known” and “acquired” would also be completed. If we have “known” what was to be “known”, then that which was to be “done” and “acquired” will also be accomplished. Similarly, if we have “acquired” that which was to be “acquired”, then that which was to be “done” and “known” is also accomplished. We will be able to do these three things. **Rather we can only do these three things, we cannot do anything else; this is an extra-ordinary point.**

When will the “doing” be over (completed)? All of you, please listen carefully! It is a very great point! The doing will stop, when you do nothing for yourself. By “doing” for yourself, the act of “doing” can never come to an end. It is impossible to end. The reason is that an action has a beginning and an end, while you

remain the same. So something will remain to be done so long as you do for yourself. But when will nothing remain to be done? **Nothing will remain to be done, if you do only for others.** If we wish to live in a family then live for the family's happiness, we are not to live in a household for ourselves. **If we want to live in the society, then we must live for the society, not for ourselves.** If mother is there, then we are for the mother, the mother is not there for me. We are there for serving our mother and for her happiness; and not because mother has to give us money, jewelry, wealth etc. So start from here. I am for my wife, the wife is not for me. I have nothing that I want from her. I am there for the wife to provide for and support her, for her necessities, for her welfare, for her happiness. I do not have a need or expectation from her for my own self. In the same way, I am there for my sons, but the sons are not for me. In this manner, there will be nothing for us to do for ourselves. Nothing will remain to be done. But if we also want money for ourselves, we want the mother and father for ourselves, we want a wife for our self, a brother for our self, **then for infinite births the doing will not stop. It will never be over.**

Before beginning a task, first a thought comes to mind that this piece of work needs to be done. After completing the work, you find yourself in the same state in which you were before starting the work. What have you gained? Nothing! Similarly, before I had no thought of giving a lecture. Then a thought came to mind that I should give a discourse and thereafter I delivered the lecture. After giving the

lecture, I had no desire to lecture. So I was again in the same state as I was, before I thought of giving the lecture. In the same way first I had no thought about studies. Then I thought of studies and studied. Now the thought of studies is no more within me. That is, I find myself in the same state as before the thought arose, which is the state where there was no thought in the mind about studies.

**Listener** - Sir, there was a difference in the situation after studies as you gained knowledge. Is it not so?

**Swamiji** - How does it make any difference in the self? There was accumulation of knowledge in your intellect, but there was no difference in your "self". Similarly you thought of earning money and then earned it. Then again you had no thought of earning it. So how did it make any difference in the self? This topic is a bit deep or serious. Learning improves intellect rather than you (self). But you intermingle with intellect so much that you feel improvement in yourself after the learning. If you have a paralytic attack, your intellect is paralyzed and you forget everything. **You (self) are the illuminator of even egoism (I' ness). So how can you acquire anything from the body, senses, mind, intellect and egoism?**

As the world is seen, so are the body, life breath, organs of action, sense organs, mind and intellect perceived. The sense of "I" is also perceived by you. I'ness is in you but you (self) are not in I'ness. You always remain established in the "self". But when you

think of performing some actions, you get established in the world. Having completed the worldly action, again you resume the original state of being established in the “self”. As an ox moves round and round in a circle without reaching anywhere, so do you remain in the same state in which you are even after performing various actions throughout your life. So nothing remains to be done for you.

Gentlemen this is something very uncommon and all of you can understand it. You can attain the state of supreme peace and bliss in which nothing remains to be done, to be known and to be acquired. Everyone can attain it whether he is virtuous or sinful, learned or ignorant, worthy or unworthy, rich or poor and whether he is a degree holder or not. But it is beyond your power to achieve the worldly aim. You unnecessarily indulge in various worldly affairs. You should only have steadfast perseverance to be blessed with bliss. Think over it and solve this problem. Then nothing will remain to be done. Even if you die today, you needn't grieve because you have achieved your aim. You all have mercy on me and understand this point once and for all.

“Doing” is for others and “knowing” is for the self. If you know the self, nothing will remain to be known. But if you don't know the self, even though having however much knowledge of various arts, scriptures, languages etc., something will remain to be known. But if you realize the self, nothing will remain to be known. Similarly if you attain God, nothing will remain to be attained. Besides “doing” for others,

knowing the “self” and attaining God, there is nothing else that you can do, know and acquire. The reason is that besides these three, all other actions, knowledge and attainments will neither stay with you, nor will you stay with them forever. It is merely a false notion if you think that you have achieved something by doing, knowing and acquiring a lot of things that do not remain with you forever.

In the *Srimad Bhagavat Gita*, a description of the three discipline of Action, Knowledge and Devotion have been shared. In the first you have to “do” in the second you have to “know” while in the third you have to “acquire”. Attain your aim by any one, the remaining two automatically follow suit. If God is attained, nothing remains to be known and done. If you realize the self, God is attained and nothing remains to be done. If you have completed all “doing”, nothing remains to be known and acquired.

**Listener** - What is meant by knowing the self or self-realization?

**Swamiji** – To know the self means, that just like - Are you the clothes worn on your body? No! Are you the skin or flesh or blood or veins? No! Are you urine or excrement of the body? No! If you don’t accept any one of them as “I”, you will know the self. Stick to it and don’t eat your own words. To know the self, to work without a selfish motive and to realize God - all the three are very easy. You may follow anyone of the three disciplines which you like.

I want to tell you not proudly but humbly that I have always tried and still I am trying to discover the means to attain God quickly and easily. The process

mentioned in the scriptures is long which includes hearing of the scriptures, cognition, constant musing, meditation, supper conscious state with and without option and trance with and without seed. Then this process leads to salvation. I myself have practiced this process. But the only simple fact is that you have to realize "I am not this". Now why try to dig a mountain and complicate things!

I tell you the plain truth, but brothers and sisters you do not have faith in it. O' Brother! I neither cheat you, nor betray you; I do not deceive you. I share with you that by which you can realize the "self" very quickly. You yourself create an obstacle to quick self-realization by holding the view that how it can be possible so quickly? Do as I advise you to do and see the result. If it doesn't happen that quickly, then the long road is always open to you. I do not object to following the longer path. If it happens quickly then it is only a great gain, or else the longer path is always open to you. What is the obstacle in doing so? If you do as I say, then you will get much support in the longer path, as well. If you ask me then there won't arise a need to follow the long path. Such a means is rare indeed. People don't know it. I myself did not know this method which can lead to self-realization. Without any ability, knowledge, meditation or deep trance (Samadhi) etc. one can straight away attain that state, in which there remains nothing to be done, known and acquired. When I did not know this quick method, I led a controlled and secluded life and stopped meeting anyone. You will be surprised to know that I ate meager meals weighing the food, for

the bare maintenance of the body. I reduced the duration of my sleep and minimized my necessities and possessions. I committed myself to not asking anyone for anything at all and to never say to anyone that I do not have this. I lived like that for many years. I faced so many difficulties for years, that if I share with you, you will be astonished. I know that an ascetic is honored and he attains peace if he does not beg for anything, otherwise he is degraded like a beggar. It is not good for me to say all this, but I am doing so in order to convince you of the truth, that I have done all those things and seen for myself. That too is a path, but it is a long path. Spiritual disciplines undertaken do not prove fruitless but it takes a very long time. I am bent on finding out the quickest way to attain perfection or self-realization. Now too I am in search of that.

**Our desire for anything for ourselves is itself Death.** He who feels that I need medicines, I need clothes, I need house, I need conveyance etc., then he becomes lowly. He who has become a slave to the base things, is lowly himself, how can he be great? I dislike one who asks (begs) for things, it feels as humiliating as if someone has hit me with a shoe. Those 'sadhус' living with me, if they bring up that I want such and such thing, then it is great disrespect, an uncommon insult. There is no "sadhu-ness" (saintliness) in them, there humanity! A man is needed by others. Even if you do not get a piece of bread, so be it ! You may say that you will die without food. Will you not die by eating and eating? Whether you die eating or you die being hungry, death is

inevitable. Then, why should you die being slaves to others? Why should you not die an honorable death instead of dying being humiliated and downtrodden? If you are to die, then die with respect. If you don't beg for anything, you attain great joy! You attain great peace! This life will become a success. The benefits are so very much that there is no end to it. It is such gain that has never been possible in any birth and which is beyond description.

Once some saints went to *Badrinarayana*. Out of them a saint had some pain in his finger because of an injury. Someone advised him to go to a nearby hospital where free treatment was given, instead of suffering. You go there and get the dressing for this wound. The *sadhu* said, "I can tolerate this pain, but I cannot bare the pain which I will suffer on asking someone to dress the wound". This is an exceptional example that came to my mind of true renunciation. This point appeared good and appealed to me. This is humanity and saintliness. I think it is an example of saintliness and humanity. Just like a dog that goes wandering around from place to place for morsel of food, similarly one who goes from place to place, does not have true saintliness or humanity. Asceticism is out of the question for such a person. *Sethji (Shri Jayadayalji Goyandka)* was a householder, he too used to say "Before you start worship and adoration of God, you should ask your mind whether it needs anything? When it says that it needs nothing, then start the worship and adoration." If a householder becomes free of desires, then what is there for a *sadhu* to

want?

**Questioner:** *Maharajji*, how will the routine of our work/life go on?

**Swamiji:** Why do we want the routine, the work to go on, we want to stop it.

**Questioner:** If this body becomes diseased, then without medicines how will our work/life continue?

**Swamiji:** What will happen without medicines? The body will die! Do people not die even after taking medicines?

**Questioner:** Without medicines they will die suffering

**Swamiji:** Do those who take medicines, not suffer? Taking medicines, in the end feeling defeated, feeling tired they die, then they too die after undergoing suffering. The result is the same and same only! If you have no desire, you will not suffer the pain of dependence on others. It will be joyful!

There is one man who has renounced everything and one who is poor. Both don't have any money. No shoes, no umbrella, nothing! Both are in the same state, but are they the same from within? A renunciate is very blissful from within, but this is not possible in one who is dependent. He who needs something, some medicines, is highly dependent!

**Questioner:** But disease causes pain and suffering!

**Swamiji:** During the hot months, when the Sun is

directly overhead, a person having lit fire on all four sides, is sitting in the center, the austere one, does he not experience pain? The pain from austerities is out of his choice, whereas the pain resulting from disease, is an austerity that God has showered upon us. Tell me, which austerity is better? Therefore when faced with an illness, a disease, if one believes that **it is by God's will that this austerity is happening**, then there is joy even in pain. A person, maintains a fast and does not eat any food, and another being poor, does not get any food and therefore does not eat. Both remain hungry, but the one who had maintained a fast, he does not feel unhappy on not eating, rather he is joyful while not eating.

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From "Sahaj Sadhana" in Hindi and English by  
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